

kāyagatā sati

Mindfulness of the body

1. DN 34

<i>“katamo eko dhammo bhāvetabbo? kāyagatāsati sātasaḥagatā. ayaṃ eko dhammo bhāvetabbo.</i>	<i>“Which one thing should be developed? Mindfulness of the body endowed with pleasure. This one thing should be developed.</i>
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2. MN 119

<i>154. “kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisamsā? idha, bhikkhave, bhikkhu arañṇagato vā rukkhamaṇagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. so satova assasati satova passasati; dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati. tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā [gehassitā (ṭikā)] sarasaṅkappā te pahīyanti. tesam pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodī hoti [ekodī hoti (sī.), ekodibhoti (syā. kaṃ.)] samādhīyati. evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ [kāyagataṃ satiṃ (syā. kaṃ. pī.)] bhāveti.</i>	<i>And, bhikkhus, developed in what way, made much of in what way, is mindfulness of the body of much fruit, of much benefit? Here, bhikkhus, a bhikkhu, gone to the forest, or gone to the root of a tree, or gone to an empty hut sits down, having crossed his legs, with the intention of a straight back, having set up mindfulness in front. Quite mindfully he breathes in, quite mindfully he breathes out. Breathing in long, he understands, ‘I am breathing in long’. Breathing out long, he understands, ‘I am breathing out long’. Breathing in short, he understands, ‘I am breathing in short’. Breathing out short, he understands, ‘I am breathing out short’. He trains thus: ‘I will breathe in experiencing the whole body’. He trains thus: ‘I will breathe out experiencing the whole body’. He trains thus: ‘I will breathe in calming the bodily determinations’. He trains thus: ‘I will breathe out calming the bodily determinations’. For one dwelling in this way, vigilant, ardent, resolute, any memories-&-thoughts connected with home are abandoned. With the abandoning of these internally, the mind stands still, settles down, is unified, is composed. In this way, bhikkhus, a bhikkhu develops mindfulness of the body.</i>
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“puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti, titho vā ‘tithomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti, sayāno vā ‘sayānomhi’ti pajānāti. yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti. tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahiyanti. tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate titho nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahiyanti. tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

paṭikūlamanasikāra...

dhātumanasikāra...

navasivathika...

155. “puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati. so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphūtaṃ hoti. seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi [sāssa nahānīyapiṇḍi (sī. syā. kaṃ. pī.)] snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇi; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena

Furthermore, bhikkhus, a bhikkhu walking, understands: ‘I am walking’; or standing, he understands: ‘I am standing’; or sitting down, he understands: ‘I am sitting down’; or lying down, he understands: ‘I am lying down’. Or in whatever way his body is disposed, he understands this. For one dwelling in this way, vigilant, ardent, resolute, any memories-&-thoughts connected with home are abandoned. With the abandoning of these internally, the mind stands still, settles down, is unified, is composed. In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Furthermore, bhikkhus, a bhikkhu going forward, going back, is one who acts with awareness; looking forward, looking back, he is one who acts with awareness; bending, stretching, he is one who acts with awareness; taking his saṅghāṭi, bowl and robe, he is one who acts with awareness; eating, drinking, consuming, tasting, he is one who acts with awareness; walking, standing, sitting down, sleeping, waking, speaking, being silent, he is one who acts with awareness. For one dwelling in this way, vigilant, ardent, resolute, any memories-&-thoughts connected with home are abandoned. With the abandoning of these internally, the mind stands still, settles down, is unified, is composed. In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Attending to the repulsive...

Attending to the elements...

The nine cemetery contemplations...

Furthermore, bhikkhus, a bhikkhu, quite secluded from sense-desires... dwells having entered upon the first jhāna. He makes this very body flow with joy-&-pleasure born of seclusion, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn’t anything in the entire body which hasn’t been pervaded with joy-&-pleasure born of seclusion. Suppose a skilled barber or a barber’s apprentice, having scattered soap-powder on a metal dish, having sprinkled gradually with water, would knead it, for him this lump of soap is given over to the moisture, is overcome with the moisture, pervaded inside-&-out with moisture, but not dripping. In just this way, bhikkhus, a bhikkhu makes this

abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. tassa evaṃ appamattassa...pe.... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā...pe.... dutiyaṃ jhānaṃ upasampajja viharati. so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kaṃ. ka.)]. tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya parippareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. tassa evaṃ appamattassa...pe.... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā...pe.... tatiyaṃ jhānaṃ upasampajja viharati. so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti. seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udake samvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni parippphuṭāni, nāssa [na nesaṃ (?)] kiñci

very body flow with joy-&-pleasure born of seclusion, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn't anything in the entire body which hasn't been pervaded with joy-&-pleasure born of seclusion. For one dwelling in this way, vigilant... In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Furthermore, bhikkhus, a bhikkhu, with the stilling of thinking-&-pondering... dwells having entered upon the second jhana. He makes this very body flow with joy-&-pleasure born of composure, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn't anything in the entire body which hasn't been pervaded with joy-&-pleasure born of composure. Imagine a deep lake whose waters well up. There isn't an inflow for it from the eastern direction, there isn't an inflow from the western direction, there isn't an inflow from the northern direction, there isn't an inflow from the southern direction, and the sky would not provide a seasonable shower from time to time. Then cool torrents of water, having sprung up from the lake, would make the lake flow with cool water, would make it flow all around, would fill it up, would fully pervade it, so that there wouldn't be anything in the entire lake that wasn't pervaded with cool water. In just this way, bhikkhus, a bhikkhu makes this very body flow with joy-&-pleasure born of composure, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn't anything in the entire body which hasn't been pervaded with joy-&-pleasure born of composure. For one dwelling in this way, vigilant... In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Furthermore, bhikkhus, a bhikkhu, with the fading of joy... dwells having entered upon the third jhana. He makes this very body flow with pleasure free from joy, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn't anything in the entire body which hasn't been pervaded with pleasure free from joy. Imagine, bhikkhus, a pond of waterlilies, or a pond of lotuses, or a pond of white lotuses, and some of the waterlilies or lotuses or white lotuses were born in the water, grew up in the water, rose up in the water, were nourished submerged in the water. And insofar as the roots are flowing, are flowing all around,

*sabbāvataṃ uppalānaṃ vā padumānaṃ vā
puṇḍarikānaṃ vā sītena vārinā apphuṭaṃ assa;
evameva kho, bhikkhave, bhikkhu imameva
kāyaṃ nippītikena sukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci
sabbāvato kāyassa nippītikena sukhena
apphuṭaṃ hoti. tassa evaṃ appamattassa...pe....
evampi, bhikkhave, bhikkhu kāyagatāsatiṃ
bhāveti.*

*“puna caparaṃ, bhikkhave, bhikkhu sukhassa ca
pahānā...pe.... catutthaṃ jhānaṃ upasampajja
viharati. so imameva kāyaṃ parisuddhena
cetasā pariyodātena pharitvā nisinno hoti; nāssa
kiñci sabbāvato kāyassa parisuddhena cetasā
pariyodātena apphuṭaṃ hoti. seyyathāpi,
bhikkhave, puriso odātena vatthena sasīsaṃ
pārūpitvā nisinno assa, nāssa kiñci sabbāvato
kāyassa odātena vatthena apphuṭaṃ assa;
evameva kho, bhikkhave, bhikkhu imameva
kāyaṃ parisuddhena cetasā pariyodātena
pharitvā nisinno hoti, nāssa kiñci sabbāvato
kāyassa parisuddhena cetasā pariyodātena
apphuṭaṃ hoti. tassa evaṃ appamattassa
ātāpino pahitattassa viharato ye gehasitā
sarasaṅkappā te pahīyanti. tesaṃ pahānā
ajjhataṃeva cittaṃ santiṭṭhati, sannisīdati
ekodi hoti samādhiyati. evampi, bhikkhave,
bhikkhu kāyagatāsatiṃ bhāveti.*

156. *“yassa kassaci, bhikkhave, kāyagatāsati
bhāvitā bahulikatā, antogadhāvāssa [antogadhā
tassa (sī. pī.))] kusalā dhammā ye keci
vijjābhāgiyā. seyyathāpi, bhikkhave, yassa
kassaci mahāsamuddo cetasā phuṭo,
antogadhāvāssa kunnadiyo yā kāci
samuddaṅgamā; evameva kho, bhikkhave, yassa
kassaci kāyagatāsati bhāvitā bahulikatā,
antogadhāvāssa kusalā dhammā ye keci
vijjābhāgiyā.*

*“yassa kassaci, bhikkhave, kāyagatāsati abhāvitā
abahulikatā, labhati tassa māro otāraṃ, labhati
tassa māro ārammaṇaṃ. seyyathāpi, bhikkhave,
puriso garukaṃ silāguḷaṃ allamattikāpuñje
pakkhipeyya. taṃ kiṃ maññatha, bhikkhave, api
nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje
labhetha otāra”nti? “evaṃ, bhante”. “evameva*

are filled up, are fully pervaded with cool water, there isn't anything in the entire waterlilies or lotuses or white lotuses which wasn't pervaded with cool water. In just this way, bhikkhus, a bhikkhu makes this very body flow with pleasure free from joy, he makes it flow all around, he fills it up, he fully pervades it, so that for him there isn't anything in the entire body which hasn't been pervaded with pleasure free from joy. For one dwelling in this way, vigilant... In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Furthermore, bhikkhus, a bhikkhu, with the abandoning of pleasure... dwells having entered upon the fourth jhana. He is sitting down having pervaded this very body with a clarified, purified mind; for him there isn't anything in the entire body which hasn't been pervaded with a clarified, purified mind. Imagine, bhikkhus, a man who has dressed himself up to the head in a white cloth were sitting down. In just this way, bhikkhus, a bhikkhu is sitting down having pervaded this very body with a clarified, purified mind; for him there isn't anything in the entire body which hasn't been pervaded with a clarified, purified mind. For one dwelling in this way, vigilant, ardent, resolute, any memories-&-thoughts connected with home are abandoned. With the abandoning of these internally, the mind stands still, settles down, is unified, is composed. In this way, too, bhikkhus, a bhikkhu develops mindfulness of the body.

Bhikkhus, for whoever mindfulness of the body is developed, made much of, whatever wholesome phenomena included in this are conducive to wisdom. Imagine, bhikkhus, for whichever great ocean is pervaded by the mind, whatever small rivers included in this go into the great ocean. In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, whatever wholesome phenomena included in this are conducive to wisdom.

Bhikkhus, for whoever mindfulness of the body is not developed, not made much of, Māra gains access to him, Māra gains a foundation in him. Suppose, bhikkhus, a man were to throw a heavy stone into a damp pile of clay. What do you think, bhikkhus? Would that heavy stone gain access into that damp pile of clay?" "Yes,

kho , bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulikatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ koḷāpaṃ [koḷāpaṃ ārakā udakā thale nikkhittaṃ (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya -- ‘aggiṃ abhinibbattessāmi, tejo pātukareyyā’ti? taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento [abhimanthento (syā. kaṃ. pī. ka.)] aggiṃ abhinibbatteyya, tejo pātukareyyā’ti? “evaṃ , bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulikatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana”nti? “evaṃ, bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulikatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.

157. *“yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya. taṃ kiṃ maññatha, bhikkhave, api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāra”nti? “no hetam, bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. seyyathāpi, bhikkhave, allaṃ kaṭṭhaṃ sasnehaṃ [sasnehaṃ ārakā udakā thale nikkhittaṃ (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya -- ‘aggiṃ abhinibbattessāmi, tejo pātukareyyā’ti. taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā’ti? “no hetam, bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭhāro ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana”nti? “no hetam, bhante”.*

Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is not developed, not made much of, Māra gains access to him, Māra gains a foundation in him. Imagine, bhikkhus, some dry sapless wood. Then a man would come to get some kindling —“I will produce a fire, I will manifest fire.” What do you think, bhikkhus? Having taken a bit of dry sapless wood, rubbing it, would this man produce a fire, manifest fire?” “Yes, Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is not developed, not made much of, Māra gains access to him, Māra gains a foundation in him. Imagine, bhikkhus, a hollow empty water-jug placed in a basin. Then a man would come to take a load of water. What do you think, bhikkhus, would this man manage to get rid of the water?” “Yes, Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is not developed, not made much of, Māra gains access to him, Māra gains a foundation in him.”

Bhikkhus, for whoever mindfulness of the body is developed, made much of, Māra does not gain access to him, Māra does not gain a foundation in him. Suppose, bhikkhus, a man were to throw a light ball of string at a door-panel made entirely of hard wood. What do you think, bhikkhus? Would that light ball of string gain access into that door-panel made entirely of hard wood?” “No, Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, Māra does not gain access to him, Māra does not gain a foundation in him. Imagine, bhikkhus, some damp sappy wood. Then a man would come to get some kindling—“I will produce a fire, I will manifest fire.” What do you think, bhikkhus? Having taken a bit of damp sappy wood, rubbing it, would this man produce a fire, manifest fire?” “No, Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, Māra does not gain access to him, Māra does not gain a foundation in him. Imagine, bhikkhus, a water-jug placed in a basin, full to the brim with water, which crows could drink. Then a man would come to take a load of water. What do you think, bhikkhus, would this man manage to get rid of the water?” “No, Bhante.” “In just this way, bhikkhus, for whoever mindfulness of the body is developed,

“evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ”.

158. *“yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, ta tatre sakkhibhabbatam pāpuṇāti sati satiāyatane. seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṇṇa ādhāre tṭhapito. tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udaka”nti? “evaṃ, bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇi [pokkharinī (sī.)] assa ālibandhā pūrā udakassa samatittikā kākaṇṇa. tamenam balavā puriso yato yato āliṃ muñcheyya āgaccheyya udaka”nti? “evaṃ, bhante”. “evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa tṭhito odhastapatodo [obhastapatodo (ka.), ubhantarapaṭodo (syā. kaṃ.)] ava + dhamasu + ta = odhasta-itipadavibhāgo; tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane”.*

159. *“kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisamsā pāṭikaṅkhā.*

made much of, Māra does not gain access to him, Māra does not gain a foundation in him.

Bhikkhus, for whoever mindfulness of the body is developed, made much of, wherever he directs the mind to the realisation by discernment of things that can be realised by discernment—right there, if there is an opening, he attains the ability to witness it for himself. Imagine, bhikkhus, a water-jug placed in a basin, full to the brim with water, which crows could drink. Whenever a strong man would draw water, would water come?” “Yes, Bhante”. “In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, wherever he directs the mind to the realisation by discernment of things that can be realised by discernment—right there, if there is an opening, he attains the ability to witness it for himself. Imagine, bhikkhus, that a square pond on a level piece of land, trapped by a dam, full to the brim with water, which crows could drink. Whenever a strong man would release the dam, would the water come?” “Yes, Bhante”. “In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, wherever he directs the mind to the realisation by discernment of things that can be realised by discernment—right there, if there is an opening, he attains the ability to witness it for himself. Imagine, bhikkhus, a chariot on even ground at a crossroads, harnessed to thoroughbreds, standing with its goad fallen down. A skilled charioteer, horse-trainer, having mounted, having taken the reins with his left hand, having taken the goad with his right hand, would make it move, make it go wherever he wished. In just this way, bhikkhus, for whoever mindfulness of the body is developed, made much of, wherever he directs the mind to the realisation by discernment of things that can be realised by discernment—right there, if there is an opening, he attains the ability to witness it for himself.”

“Bhikkhus, with mindfulness of the body frequently developed, made much of, made a habit of, made a basis of, practised, made familiar, thoroughly undertaken, ten benefits are to be expected.

(i) There is enduring non-delight-&-delight but

<p><i>aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati.</i></p> <p><i>“bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati.</i></p> <p><i>“khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.</i></p> <p><i>“catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.</i></p> <p><i>“so anekavihiṭaṃ iddhividhaṃ paccānubhoti. ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvaṃ...pe.... yāva brahmalokāpi kāyena vasaṃ vatteti.</i></p> <p><i>“dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca...pe.....</i></p> <p><i>“parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītārāgaṃ vā cittaṃ...pe.... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṃkhittaṃ vā cittaṃ... vikkhittaṃ vā cittaṃ... mahaggataṃ vā cittaṃ... amahaggataṃ vā cittaṃ... sauttaraṃ vā cittaṃ... anuttaraṃ vā cittaṃ... samāhitaṃ vā cittaṃ... asamāhitaṃ vā cittaṃ... vimuttaṃ vā cittaṃ... avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.</i></p> <p><i>“so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ -- ekampi jātiṃ dvepi jātiyo...pe.... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.</i></p> <p><i>“dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne</i></p>	<p>he does not endure this non-delight, he dwells having overcome arisen non-delight.</p> <p>(ii) There is enduring fear-&-dread, but he does not endure this fear-&-dread, he dwells having overcome arisen fear-&-dread.</p> <p>(iii) There is patience towards cold, heat, hunger, thirst, contact-with-flies-mosquitoes-wind-heat-&-creepie-crawlies; there is endurance towards bad speech, unwelcome ways of speaking, arisen feelings in the body that are painful, sharp, rough, severe, disagreeable, displeasing, taking away life.</p> <p>(iv) He is one who obtains at will, without trouble, without difficulty, the four jhanas, of the higher mind, pleasant dwellings here-&-now.</p> <p>(v) He experiences the various kinds of powers. Having been one, he is many; having been many he is one... he exerts control with his body as far as the Brahma world.</p> <p>(vi) With the divine ear-element, which is clarified and surmounts the human, he hears sounds both divine and human, whether far or near...</p> <p>(vii) He understands the minds of other beings, of other individuals, having encompassed them by mind. He understands a mind with passion as: ‘A mind with passion’; or he understands a mind free from passion... a mind with ill-will... a mind free from ill-will... a mind with delusion... a mind free from delusion... a contracted mind... a scattered mind... an enlarged mind... an unenlarged mind... an mind with something beyond... a mind without anything beyond... a composed mind... an uncomposed mind... a liberated mind... he understands an unliberated mind as: ‘An unliberated mind’.</p> <p>(viii) He recollects various former lives, that is... one birth, two births... with such a reason, with such an explanation, he recollects various kinds of former lives.</p> <p>(ix) With the divine eye-element, which is clarified and surmounts the human, he sees beings passing away, reappearing, inferior,</p>
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<p><i>upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.</i></p> <p><i>“āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.</i></p> <p><i>“kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime dasānisamsā pāṭikaṅkhā”ti.</i></p>	<p>excellent, beautiful, ugly, good destinations, bad destinations, he understands that beings go according to their actions.</p> <p>(x) Having realised for himself by recognising here-&-now liberation of mind, liberation of understanding, he dwells having entered upon the destruction of the outflows which is without outflows.</p> <p>Bhikkhus, with mindfulness of the body frequently developed, made much of, made a habit of, made a basis of, practised, made familiar, thoroughly undertaken, these ten benefits are to be expected.”</p>
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MN 119

3. AN 1:575-627

<p>563. <i>“yassa kassaci, bhikkhave, mahāsamuddo cetasā phuṭo antogadhā tassa kunnadiyo yā kāci samuddaṅgamā; evamevaṃ, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā”ti.</i></p>	<p>Bhikkhus, for anyone who has encompassed with his mind the great ocean, all small rivers that flow into the ocean are included by him. In just this way, bhikkhus, for anyone who has developed, made much of mindfulness of the body, all wholesome phenomena that involve wisdom are included by him.</p>
<p>564-570. <i>“ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati... mahato atthāya saṃvattati... mahato yogakkhemāya saṃvattati... satisampajaññāya saṃvattati... ñāṇadassanappaṭilābhāya saṃvattati... diṭṭhadhammasukhavihārāya saṃvattati... vijjāvimutti phalasacchikiriyāya saṃvattati. katamo ekadhammo? kāyagatā sati. ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato mahato saṃvegāya saṃvattati... mahato atthāya saṃvattati... mahato yogakkhemāya saṃvattati... satisampajaññāya saṃvattati... ñāṇadassanappaṭilābhāya saṃvattati... diṭṭhadhammasukhavihārāya saṃvattati... vijjāvimutti phalasacchikiriyāya saṃvattati”ti.</i></p>	<p>One thing, bhikkhus, developed, made much of, leads to great existential angst... leads to great benefit... leads to great safety from bondage... leads to mindfulness-&-awareness... leads to the attainment of knowing-&-seeing... leads to a pleasant dwelling in this very life... leads to the realisation of the fruit of wisdom-&-liberation. Which one thing? Mindfulness of the body. This one thing, bhikkhus, developed, made much of, leads to great existential anxiety... leads to great benefit... leads to great safety from bondage... leads to mindfulness-&-awareness... leads to the attainment of knowing-&-seeing... leads to a pleasant dwelling in this very life... leads to the realisation of the fruit of wisdom-&-liberation.</p>
<p>571. <i>“ekadhamme, bhikkhave, bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti. katamasmiṃ</i></p>	<p>Bhikkhus, when one thing is developed, made much of, the body calms down, the mind calms down, thinking-&-pondering subsides and all things connected with wisdom become developed-&-fulfilled. Which one thing?</p>

<i>ekadhamme? kāyagatāya satiyā. imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchantī”ti.</i>	Mindfulness of the body. Bhikkhus, when this one thing is developed, made much of, the body calms down, the mind calms down, thinking-&-pondering subsides and all things connected with wisdom become developed-&-fulfilled.
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<i>572. “ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti. katamasmiṃ ekadhamme? kāyagatāya satiyā. imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti”ti.</i>	Bhikkhus, when one thing is developed, made much of, unarisen unwholesome things do not arise and arisen unwholesome things are abandoned. Which one thing? Mindfulness of the body. Bhikkhus, when this one thing is developed, made much of, unarisen unwholesome things do not arise and arisen unwholesome things are abandoned.
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<i>573. “ekadhamme , bhikkhave, bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhiyyobhāvāya vepullāya saṃvattanti. katamasmiṃ ekadhamme? kāyagatāya satiyā. imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhiyyobhāvāya vepullāya saṃvattanti”ti.</i>	Bhikkhus, when one thing is developed, made much of, unarisen wholesome things arise and arisen wholesome things lead to being more, to full development. Which one thing? Mindfulness of the body. Bhikkhus, when this one thing is developed, made much of, unarisen wholesome things arise and arisen wholesome things lead to being more, to full development.
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<i>574. “ekadhamme, bhikkhave, bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṃ gacchanti, saṃyojanā pahīyanti. katamasmiṃ ekadhamme? kāyagatāya satiyā. imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṃ gacchanti, saṃyojanā pahīyanti”ti.</i>	Bhikkhus, when one thing is developed, made much of, ignorance is abandoned, wisdom arises, the conceit ‘I am’ is abandoned, the underlying tendencies become uprooted, the fetters are abandoned. Which one thing? Mindfulness of the body. Bhikkhus, when this one thing is developed, made much of, ignorance is abandoned, wisdom arises, the conceit ‘I am’ is abandoned, the underlying tendencies become uprooted, the fetters are abandoned.
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<i>575-576. “ekadhammo, bhikkhave, bhāvito bahulīkato paññāpabhedāya saṃvattati... anupādāparinibbānāya saṃvattati. katamo ekadhammo? kāyagatā sati. ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpabhedāya saṃvattati... anupādāparinibbānāya saṃvattati”ti.</i>	One thing, bhikkhus, developed made much of, leads to the analysis of understanding... leads to the final extinguishing of assumptions. Which one thing? Mindfulness of the body. This one thing, bhikkhus, developed made much of, leads to the analysis of understanding... leads to the final extinguishing of assumptions.
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<p>577-579. “ekadhamme , bhikkhave, bhāvite bahulīkate anekadhātupaṭivedho hoti... nānādhātupaṭivedho hoti... anekadhātupaṭisambhidā hoti. katamasmim ekadhamme? kāyagatāya satiyā. imasmim kho, bhikkhave, ekadhamme bhāvite bahulīkate anekadhātupaṭivedho hoti... nānādhātupaṭivedho hoti... anekadhātupaṭisambhidā hoti”ti.</p>	<p>Bhikkhus, when one thing is developed, made much of, there is the penetration of the various elements... there is the penetration of the different elements... there is the analysis of the various elements. Which one thing? Mindfulness of the body. Bhikkhus, when this one thing is developed, made much of, there is the penetration of the various elements... there is the penetration of the different elements... there is the analysis of the various elements.</p>
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<p>580-583. “ekadhammo, bhikkhave, bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati... sakadāgāmiphalasacchikiriyāya saṃvattati... anāgāmiphalasacchikiriyāya saṃvattati... arahattaphalasacchikiriyāya saṃvattati. katamo ekadhammo? kāyagatā sati. ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati... sakadāgāmiphalasacchikiriyāya saṃvattati... anāgāmiphalasacchikiriyāya saṃvattati... arahattaphalasacchikiriyāya saṃvattati”ti.</p>	<p>One thing, bhikkhus, developed, made much of, leads to the realisation of the fruit of stream-entry... leads to the realisation of the fruit of once-returning... leads to the realisation of the fruit of non-returning... leads to the realisation of the fruit of arahantship. Which one thing? Mindfulness of the body. This one thing, bhikkhus, developed, made much of, leads to the realisation of the fruit of stream-entry... leads to the realisation of the fruit of once-returning... leads to the realisation of the fruit of non-returning... leads to the realisation of the fruit of arahantship.</p>
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<p>584-599. “ekadhammo , bhikkhave, bhāvito bahulīkato paññāpaṭilābhāya saṃvattati... paññāvuddhiyā saṃvattati... paññāvepullāya saṃvattati... mahāpaññatāya saṃvattati... puthupaññatāya saṃvattati... vipulapaññatāya saṃvattati... gambhīrapaññatāya saṃvattati... asāmantapaññatāya [asamattapaññatāya (syā. kaṃ.), asamattapaññatāya (ka.), asamantapaññatāya (ṭikā) paṭi. ma. aṭṭha. 2.3.1 passitabbam] saṃvattati... bhūripaññatāya saṃvattati... paññābāhullāya saṃvattati... sīghapaññatāya saṃvattati... lahupaññatāya saṃvattati... hāsapaññatāya [hāsupaññatāya (sī. pī.)] saṃvattati... javanapaññatāya saṃvattati... tikkhapaññatāya saṃvattati... nibbedhikapaññatāya saṃvattati. katamo ekadhammo? kāyagatā sati. ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpaṭilābhāya saṃvattati... paññāvuddhiyā saṃvattati... paññāvepullāya saṃvattati... mahāpaññatāya saṃvattati... puthupaññatāya saṃvattati... vipulapaññatāya saṃvattati... gambhīrapaññatāya saṃvattati... asāmantapaññatāya saṃvattati... bhūripaññatāya saṃvattati... paññābāhullāya saṃvattati... sīghapaññatāya saṃvattati...</p>	<p>One thing, bhikkhus, developed, made much of, leads to the attainment of understanding... leads to the growth of understanding... leads to the full development of understanding... leads to great understanding... leads to wide understanding... leads to extensive understanding... leads to deep understanding... leads to non-local understanding... leads to broad understanding... leads to the abundance of understanding... leads to quick understanding... leads to fast understanding... leads to speedy understanding... leads to swift understanding... leads to sharp understanding... leads to penetrative understanding. Which one thing? Mindfulness of the body. This one thing, bhikkhus, developed, made much of, leads to the attainment of understanding... leads to the growth of understanding... leads to the full development of understanding... leads to great understanding... leads to wide understanding... leads to extensive understanding... leads to deep understanding... leads to non-local understanding... leads to broad understanding... leads to the abundance of understanding... leads to quick understanding... leads to fast understanding... leads to speedy understanding...</p>
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<i>lahupaññatāya saṃvattati... hāsapaññatāya saṃvattati... javanapaññatāya saṃvattati... tikkhapaññatāya saṃvattati... nibbedhikapaññatāya saṃvattati”ti.</i>	understanding... leads to swift understanding... leads to sharp understanding... leads to penetrative understanding.
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<i>600. “amataṃ te, bhikkhave, na paribhuñjanti ye kāyagatāsatiṃ na paribhuñjanti. amataṃ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṃ paribhuñjanti”ti.</i>	Bhikkhus, they do not enjoy the deathless who do not enjoy mindfulness of the body. Bhikkhus, they enjoy the deathless who enjoy mindfulness of the body.
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<i>601. “amataṃ tesam, bhikkhave, aparibhuttaṃ yesam kāyagatāsati aparibhuttā. amataṃ tesam, bhikkhave, paribhuttaṃ yesam kāyagatāsati paribhuttā”ti.</i>	Bhikkhus, the deathless has not been enjoyed by those for whom mindfulness of the body has not been enjoyed. Bhikkhus, the deathless has been enjoyed by those for whom mindfulness of the body has been enjoyed.
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<i>602. “amataṃ tesam, bhikkhave, parihīnaṃ yesam kāyagatāsati parihīnā. amataṃ tesam, bhikkhave, aparihīnaṃ yesam kāyagatāsati aparihīnā”ti.</i>	Bhikkhus, the deathless is lacking by those for whom mindfulness of the body is lacking. Bhikkhus, the deathless is not lacking by those for whom mindfulness of the body is not lacking.
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<i>603. “amataṃ tesam, bhikkhave, viraddhaṃ yesam kāyagatāsati viraddhā. amataṃ tesam, bhikkhave, āraddhaṃ [aviraddhaṃ (ka.)] yesam kāyagatāsati āraddhā”ti.</i>	Bhikkhus, the deathless is missed by those for whom mindfulness of the body is missed. Bhikkhus, the deathless is not lacking by those for whom mindfulness of the body is not lacking.
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<i>604. “amataṃ te, bhikkhave, pamādiṃsu ye kāyagatāsatiṃ pamādiṃsu. amataṃ te, bhikkhave, na pamādiṃsu ye kāyagatāsatiṃ na pamādiṃsu”.</i>	Bhikkhus, they have neglected the deathless who have neglected mindfulness of the body. Bhikkhus, they have not neglected the deathless who have not neglected mindfulness of the body.
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<i>605. “amataṃ tesam, bhikkhave, pamuṭṭhaṃ yesam kāyagatāsati pamuṭṭhā. amataṃ tesam, bhikkhave, appamuṭṭhaṃ yesam kāyagatāsati appamuṭṭhā”ti.</i>	Bhikkhus, the deathless is forgotten by those for whom mindfulness of the body is forgotten. Bhikkhus, the deathless is not lacking by those for whom mindfulness of the body is not lacking.
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<i>606. “amataṃ tesam, bhikkhave, anāsevitam yesam kāyagatāsati anāsevitā. amataṃ tesam, bhikkhave, āsevitam yesam kāyagatāsati āsevitā”ti.</i>	Bhikkhus, the deathless is not practised by those for whom mindfulness of the body is not practised. Bhikkhus, the deathless is practised by those for whom mindfulness of the body is practised.
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607. <i>“amataṃ tesam, bhikkhave, abhāvitam yesaṃ kāyagatāsati abhāvitā. amataṃ tesam, bhikkhave, bhāvitam yesaṃ kāyagatāsati bhāvitā”ti.</i>	Bhikkhus, the deathless is not developed by those for whom mindfulness of the body is not developed. Bhikkhus, the deathless is developed by those for whom mindfulness of the body is developed.
608. <i>“amataṃ tesam, bhikkhave, abahulīkataṃ yesaṃ kāyagatāsati abahulīkatā . amataṃ tesam, bhikkhave, bahulīkataṃ yesaṃ kāyagatāsati bahulīkatā”ti.</i>	Bhikkhus, the deathless is not made much of by those for whom mindfulness of the body is not made much of. Bhikkhus, the deathless is made much of by those for whom mindfulness of the body is made much of.
609. <i>“amataṃ tesam, bhikkhave, anabhiññātaṃ yesaṃ kāyagatāsati anabhiññātā. amataṃ tesam, bhikkhave, abhiññātaṃ yesaṃ kāyagatāsati abhiññātā”ti.</i>	Bhikkhus, the deathless is not discerned by those for whom mindfulness of the body is not discerned. Bhikkhus, the deathless is discerned by those for whom mindfulness of the body is discerned.
610. <i>“amataṃ tesam, bhikkhave, apariññātaṃ yesaṃ kāyagatāsati apariññātā. amataṃ tesam, bhikkhave, pariññātaṃ yesaṃ kāyagatāsati pariññātā”ti.</i>	Bhikkhus, the deathless is not fully understood by those for whom mindfulness of the body is not fully understood. Bhikkhus, the deathless is fully understood by those for whom mindfulness of the body is fully understood.
611. <i>“amataṃ tesam, bhikkhave, asacchikataṃ yesaṃ kāyagatāsati asacchikatā. amataṃ tesam, bhikkhave, sacchikataṃ yesaṃ kāyagatāsati sacchikatā”ti.</i>	Bhikkhus, the deathless is not realised by those for whom mindfulness of the body is not realised. Bhikkhus, the deathless is realised by those for whom mindfulness of the body is realised.

4. SN 35:247

247. <i>“seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanam paviseyya. tassa kusaṇṭakā ceva pāde vijjheyym, sarapattāni ca gattāni [sarapattāni pakkagattāni (syā. ka.), arupakkāni gattāni (pī. ka.)] vilekheyym. evaṇhi so, bhikkhave, puriso bhiyyosomattāya tatonidānam dukkham domanassaṃ paṭisaṃvediyetha. evameva kho, bhikkhave, idhekacco bhikkhu gāmagato vā araṇṇagato vā labhati vattāram -- ‘ayaṇca so [ayaṇca kho (pī. ka.), ayaṃ so (?)] āyasmā evaṃkāri evaṃsamācāro asucigāmakaṇṭako’ti.</i>	Suppose, bhikkhus, a man with wounds on his body, with a festering body, would go into a wood of reeds and the kusa-thorns would pierce his feet, the leaves of the reeds would scratch his limbs. Thus, bhikkhus, on account of this, that man would experience a huge amount of pain and unhappiness. In just this way, bhikkhus, here a certain bhikkhu, who has gone to a village or gone to a forest, meets someone who says: “This venerable one is someone who acts like this, who behaves like this, a filthy thorn of the village.” Having seen
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taṃ kaṇṭakoti [taṃ “asucigāmaṇḍato”ti (ka.)] iti viditvā saṃvaro ca asaṃvaro ca veditabbo.

“kathaṇca , bhikkhave, asaṃvaro hoti? idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso. taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso, taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

“seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḥhāya rajjuyā bandheyya. ahiṃ gahetvā daḥhāya rajjuyā bandheyya. susumāraṃ [suṃsumāraṃ (sī. syā. kaṃ. pī.)] gahetvā daḥhāya rajjuyā bandheyya. pakkhiṃ gahetvā daḥhāya rajjuyā bandheyya. kukkuraṃ gahetvā daḥhāya rajjuyā bandheyya. siṅgālaṃ gahetvā daḥhāya rajjuyā bandheyya. makkaṭaṃ gahetvā daḥhāya rajjuyā bandheyya. daḥhāya rajjuyā bandhitvā majjhe gaṇṭhiṃ karitvā ossajjeyya. atha kho, te, bhikkhave , chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ gocaravisayaṃ āviñcheyyūṃ [āviñjeyyūṃ (sī.)] -- ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo āviñcheyya ‘sivathikaṃ [sivathikaṃ (ka.)] pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanaṃ pavekkhāmī’ti. yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha kho yo nesam pāṇakānaṃ balavatāro assa tassa te anuvatteyyūṃ, anuvīdhāyeyyūṃ vasaṃ gaccheyyūṃ. evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati abhāvitā abahulikatā, taṃ cakkhu āviñchati manāpiyesu

thus, restraint and non-restraint should be seen.

And which, bhikkhus, is non-restraint? Here, bhikkhus, a bhikkhu, having seen a sight with the eye, inclines towards a pleasing sight, he is troubled by a displeasing sight, and he dwells without mindfulness of the body set up, with a limited mind. And he does not understand as it really is that liberation of mind, liberation of understanding, where those arisen evil unwholesome things cease for him without remainder. Having heard a sound with the ear... Having smelled a smell with the nose... Having tasted a taste with the tongue... Having touched a touch with the body... Having imagined a phenomenon with the mind, he inclines towards a pleasing phenomenon, he is troubled by a displeasing phenomenon, and he dwells without mindfulness of the body set up, with a limited mind. And he does not understand as it really is that liberation of mind, liberation of understanding, where those arisen evil unwholesome things cease for him without remainder.

Suppose, bhikkhus, a man, having taken hold of six animals, with different domains, different feeding grounds, would tie them up with a strong rope. Having taken hold of a snake, he would tie it up with a strong rope. Having taken hold of a crocodile, he would tie it up with a strong rope. Having taken hold of a bird, he would tie it up with a strong rope. Having taken hold of a dog, he would tie it up with a strong rope. Having taken hold of a jackal, he would tie it up with a strong rope. Having taken hold of a monkey, he would tie it up with a strong rope. Having tied them up with a strong rope, having made a knot in the middle, he would release them. Then, bhikkhus, those six animals, with different domains, different feeding grounds, would each pull towards its own feeding-ground-&-domain—the snake would pull: ‘I will enter an ant-hill.’ The crocodile would pull: ‘I will enter the water.’ The bird would pull: ‘I will fly up into the sky.’ The dog would pull: ‘I will enter the village.’ The jackal would pull: ‘I will enter the graveyard.’ The monkey would pull: ‘I will enter the woods.’ Bhikkhus, when those six animals would be worn out, exhausted, then whichever is the strongest out of the animals—

*rūpesu, amanāpiyā rūpā paṭikūlā honti...pe....
mano āviñchati manāpiyesu dhammesu,
amanāpiyā dhammā paṭikūlā honti. evaṃ kho,
bhikkhave, asaṃvaro hoti.*

*“kathañca, bhikkhave, saṃvaro hoti? idha,
bhikkhave, bhikkhu cakkhunā rūpaṃ disvā
piyarūpe rūpe nādhimuccati, appiyarūpe rūpe
na byāpajjati, upaṭṭhitakāyassati ca viharati
appamāñacetaso, tañca cetovimuttiṃ
paññāvimuttiṃ yathābhūtaṃ pajānāti,
yatthassa te uppannā pāpakā akusalā dhammā
aparisesā nirujjhanti...pe.... jivhā rasaṃ
sāyitvā...pe.... manasā dhammaṃ viññāya
piyarūpe dhamme nādhimuccati, appiyarūpe
dhamme na byāpajjati, upaṭṭhitakāyassati ca
viharati appamāñacetaso, tañca cetovimuttiṃ
paññāvimuttiṃ yathābhūtaṃ pajānāti
yatthassa te uppannā pāpakā akusalā dhammā
aparisesā nirujjhanti.*

*“seyyathāpi, bhikkhave, puriso chappānake
gahetvā nānāvisaye nānāgocare dalhāya
rajjuyā bandheyya. ahiṃ gahetvā dalhāya
rajjuyā bandheyya. susumāraṃ gahetvā
dalhāya rajjuyā bandheyya. pakkhiṃ
gahetvā...pe.... kukkuraṃ gahetvā... siṅgālaṃ
gahetvā... makkaṭaṃ gahetvā dalhāya rajjuyā
bandheyya. dalhāya rajjuyā bandhitvā dalhe
khīle vā thambhe vā upanibandheyya. atha kho
te, bhikkhave, chappānakā nānāvisayā
nānāgocarā sakaṃ sakaṃ gocaravisayaṃ
āviñcheyyūṃ -- ahi āviñcheyya ‘vammikaṃ
pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ
pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ
ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ
pavekkhāmī’ti, siṅgālo āviñcheyya ‘sivathikaṃ
pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanam
pavekkhāmī’ti . yadā kho te, bhikkhave,
chappānakā jhattā assu kilantā , atha tameva
khīlaṃ vā thambhaṃ vā upatitṭheyyūṃ,*

they would submit to it, they would follow it, they would come under its control. In just this way, bhikkhus, for whatever bhikkhu mindfulness of the body is not developed, not made much of, the eye pulls into agreeable sights, disagreeable sights are repulsive... The mind pulls into agreeable phenomena, disagreeable phenomena are repulsive. In this way, bhikkhus, one is unrestrained.

And which, bhikkhus, is restraint? Here, bhikkhus, a bhikkhu, having seen a sight with the eye, does not incline towards a pleasing sight, is not troubled by a displeasing sight, and he dwells with mindfulness of the body set up, with an immeasurable mind. And he understands as it really is that liberation of mind, liberation of understanding, where those arisen evil unwholesome things cease for him without remainder. Having heard a sound with the ear... Having smelled a smell with the nose... Having tasted a taste with the tongue... Having touched a touch with the body... Having imagined a phenomenon with the mind, he does not incline towards a pleasing phenomenon, he is not troubled by a displeasing phenomenon, and he dwells with mindfulness of the body set up, with an immeasurable mind. And he understands as it really is that liberation of mind, liberation of understanding, where those arisen evil unwholesome things cease for him without remainder.

Suppose, bhikkhus, a man, having taken hold of six animals, with different domains, different feeding grounds, would tie them up with a strong rope. Having taken hold of a snake, he would tie it up with a strong rope. Having taken hold of a crocodile, he would tie it up with a strong rope. Having taken hold of a bird... Having taken hold of a dog... Having taken hold of a jackal... Having taken hold of a monkey, he would tie it up with a strong rope. Having tied them up with a strong rope, he would tie them on to a strong stake or post. Then, bhikkhus, those six animals, with different domains, different feeding grounds, would each pull towards its own feeding-ground-&-domain—the snake would pull: ‘I will enter an ant-hill.’ The crocodile would pull: ‘I will enter the water.’ The bird would pull: ‘I will fly up into the sky.’ The dog would pull: ‘I will enter the village.’ The jackal would pull: ‘I

<p><i>upanisīdeyyuṃ, upanipajjeyyūṃ. evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulikatā, taṃ cakkhu nāviñchati manāpiyesu rūpesu, amanāpiyā rūpā nappaṭikūlā honti...pe.... jivhā nāviñchati manāpiyesu rasesu...pe.... mano nāviñchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti. evaṃ kho, bhikkhave, saṃvaro hoti.</i></p> <p><i>“daḥhe khīle vā thambhe vā’ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhivacanaṃ. tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ -- ‘kāyagatā no sati bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā’ti. evañhi kho, bhikkhave, sikkhitabba”nti.</i></p>	<p>will enter the graveyard.’ The monkey would pull: ‘I will enter the woods.’ Bhikkhus, when those six animals would be worn out, exhausted, then they would stand next to, they would sit down next to, they would lie down next to that strong stake or post. In just this way, bhikkhus, for whatever bhikkhu mindfulness of the body is developed, made much of, the eye does not pull into agreeable sights, disagreeable sights are not repulsive... The mind does not pull into agreeable phenomena, disagreeable phenomena are not repulsive. In this way, bhikkhus, one is restrained.</p> <p>‘A strong stake or post’—this, bhikkhus, is a designation for mindfulness of the body. Therefore, bhikkhus, you should train in this way: ‘Mindfulness of the body will be developed by us, made much of, made our vehicle, made our ground, carried out, practised, properly undertaken.’ In this way, bhikkhus, you should train.</p>
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5. SN 43:1,44

<p><i>sāvattthinidānaṃ . “asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṃ. taṃ suṇātha. katamañca, bhikkhave, asaṅkhatam? yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo -- idaṃ vuccati, bhikkhave, asaṅkhatam. katamo ca, bhikkhave, asaṅkhatagāmimaggo? kāyagatāsati. ayaṃ vuccati, bhikkhave, asaṅkhatagāmimaggo”.</i></p> <p><i>“iti kho, bhikkhave, desitaṃ vo mayā asaṅkhatam, desito asaṅkhatagāmimaggo. yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. etāni, bhikkhave, rukkhāmūlāni, etāni suññāgārāni. jhāyatha [nījjhāyatha (ka.)], bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsanti”ti.</i></p>	<p>At Sāvatti. “Bhikkhus, I will teach you the undetermined and the path leading to the undetermined. Listen to this. And which, bhikkhus, is the undetermined? Bhikkhus, whatever destruction of passion, destruction of ill-will, destruction of delusion—this, bhikkhus, is called the undetermined. And which, bhikkhus, is called the path leading to the undetermined? Mindfulness of the body. This, bhikkhus, is called the path leading to the undetermined.</p> <p>Thus, bhikkhus, the undetermined has been taught, the path leading to the undetermined has been taught by me to you. Bhikkhus, whatever should be done by a teacher who seeks the welfare of the students, with compassion, out of compassion—this has been done by you for you. Bhikkhus, these are roots of trees, these are empty huts. Meditate, bhikkhus, do not be negligent. Don’t be regretful later. This is our instruction to you.</p>
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<p><i>“parāyanañca [parāyaṇaṇca (pī. sī. aṭṭha.)) vo, bhikkhave, desessāmi parāyanagāmiñca maggaṃ. taṃ suṇātha. katamañca, bhikkhave, parāyaṇaṃ? yo, bhikkhave, rāgakkhaya dosakkhaya mohakkhaya -- idaṃ vuccati, bhikkhave, parāyaṇaṃ. katamo ca, bhikkhave, parāyanagāmi maggo? kāyagatāsati. ayaṃ vuccati, bhikkhave, parāyanagāmimaggo.</i></p> <p><i>iti kho, bhikkhave, desitaṃ vo mayā parāyaṇaṃ, desito parāyanagāmimaggo. yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsanti”ti.</i></p>	<p>“Bhikkhus, I will teach you the goal and the path leading to the goal. Listen to this. And which, bhikkhus, is the goal? Bhikkhus, whatever destruction of passion, destruction of ill-will, destruction of delusion—this, bhikkhus, is called the goal. And which, bhikkhus, is called the path leading to the goal? Mindfulness of the body. This, bhikkhus, is called the path leading to the goal.</p> <p>Thus, bhikkhus, the undetermined has been taught, the path leading to the undetermined has been taught by me to you. Bhikkhus, whatever should be done by a teacher who seeks the welfare of the students, with compassion, out of compassion—this has been done by you for you. Bhikkhus, these are roots of trees, these are empty huts. Meditate, bhikkhus, do not be negligent. Don't be regretful later. This is our instruction to you.</p>
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SN 43:44

6. SN 47:20

<p><i>386. evaṃ me suttaṃ -- ekaṃ samayaṃ bhagavā sumbhesu viharati sedakaṃ nāma sumbhānaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi -- “bhikkhavo”ti. “bhadante”ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca --</i></p> <p><i>“seyyathāpi, bhikkhave, ‘janapadakalyāṇī, janapadakalyāṇī’ti kho, bhikkhave, mahājanakāyo sannipateyya. ‘sā kho panassa janapadakalyāṇī paramapāsāvinī nacce, paramapāsāvinī gīte. janapadakalyāṇī naccati gāyati’ti kho, bhikkhave, bhiyyosomattāya mahājanakāyo sannipateyya. atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. tamenam evaṃ vadeyya -- ‘ayaṃ te, ambho purisa, samatittiko telapatto antarena ca mahāsamajjaṃ antarena ca janapadakalyāṇiyā pariharitabbo. puriso ca te ukkhittāsiko piṭṭhito piṭṭhito anubandhissati. yattheva naṃ thokampi chaḍḍessati tattheva te siro pātessati’ti. taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ telapattaṃ amanasikarivā bahiddhā pamādaṃ āhareyyā”ti? “no hetam, bhante”.</i></p>	<p>Thus have I heard. On one occasion the Blessed One was living among the Sumbhans, in a town of the Sumbhans called Sedaka. There, the Blessed One addressed the bhikkhus: “Bhikkhus.” “Yes, Bhante,” those bhikkhus replied to the Blessed One. The Blessed One said this:</p> <p>“Bhikkhus, imagine: ‘The most beautiful girl in the country, the most beautiful girl in the country’—a big crowd of people would gather. And this most beautiful girl in the country is a performer of the finest dancing, a performer of the finest singing. Bhikkhus, ‘The most beautiful girl in the country is dancing, the most beautiful girl in the country is singing’—an even bigger crowd of people would gather. Then a man would come who desires life, who does not desire death, who desires pleasure, who is repelled by pain. Then someone would say thus: ‘This, my good man, is a bowl of oil filled to the brim must be carried between the festive gathering and the most beautiful girl in the country. And a man, with a drawn sword, will follow right behind you. Wherever you spill even a tiny amount, right there he will chop off your head.’ What do you think, bhikkhus, would that man, not attending</p>
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<p><i>“upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya. ayaṃ cevetha attho -- samatittiko telapattoti kho, bhikkhave, kāyagatāya etaṃ satiyā adhivacanaṃ. tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ -- ‘kāyagatā sati no bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. evaṃhi kho, bhikkhave, sikkhitabba”nti.</i></p>	<p>outwardly to that bowl of oil, fall back into negligence?” “No, Bhante.”</p> <p>“Bhikkhus, the simile was made by me to convey a meaning. And just this is the meaning here: ‘The bowl of oil filled to the brim’—this, bhikkhus, is a designation for mindfulness of the body. Therefore, bhikkhus, you should train thus: ‘Mindfulness of the body will be developed by us, made much of, made our vehicle, made our ground, carried out, practised, properly undertaken.’ In this way, bhikkhus, you should train.”</p>
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7. Dhp XI: 10 (v.299)

<p>299. <i>suppabuddhaṃ pabujjhanti, sadā gotamasāvaka.</i> <i>yesaṃ divā ca ratto ca, niccaṃ kāyagatā sati.</i></p>	<p>Properly awakened, the disciples of Gotama are always awake, For whoever day and night mindfulness of the body is constant.</p>
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8. Ud 3:5; 7:8

<p>25. <i>evaṃ me sutam — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahāmoggallānaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.</i></p>	<p>Thus have I heard. On one occasion the Blessed One was living in Sāvatti, in Jeta’s Grove, in Anāthapiṇḍika’s Park. Now on that occasion the venerable Mahāmoggallāna was sitting down not far from the Blessed One, having folded his legs crosswise, trying to keep a straight back, having properly set up mindfulness of the body internally. The Blessed One saw that the venerable Mahāmoggallāna was sitting down not far away, having folded his legs crosswise, trying to keep a straight back, having properly set up mindfulness of the body internally.</p>
<p><i>atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi —</i></p>	<p>Then the Blessed One, having understood the meaning of this, on this occasion, uttered this utterance:</p>
<p><i>“sati kāyagatā upaṭṭhitā, chasu phassāyatanesu saṃvuto. satataṃ bhikkhu samāhito, jaññā nibbānamattano”ti.</i></p>	<p>“With mindfulness of the body established, Restrained in the six domains of contact, A bhikkhu who is constantly composed, Would understand the extinguishing of himself.”</p>

<p>68. <i>evaṃ me sutaṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahākaccāno bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhataṃ parimukhaṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahākaccānaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhataṃ parimukhaṃ sūpaṭṭhitāya.</i></p>	<p>Thus have I heard. On one occasion the Blessed One was living in Sāvatthi, in Jeta's Grove, in Anāthapiṇḍika's Park. Now on that occasion the venerable Mahākaccāna was sitting down not far from the Blessed One, having folded his legs crosswise, trying to keep a straight back, having properly set up mindfulness of the body internally. The Blessed One saw that the venerable Mahākaccāna was sitting down not far away, having folded his legs crosswise, trying to keep a straight back, having properly set up mindfulness of the body internally.</p>
<p><i>atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi —</i></p>	<p>Then the Blessed One, having understood the meaning of this, on this occasion, uttered this utterance:</p>
<p><i>“yassa siyā sabbadā sati, satataṃ kāyagatā upaṭṭhitā. no cassa no ca me siyā, na bhavissati na ca me bhavissati. anupubbavihāri tattha so, kāleneva tare visattikaṃ”ti.</i></p>	<p>“For whoever mindfulness of the body is always continuously established It could not be, it could not be mine, It will not be, it will not be mine. One who gradually dwells in that place at the right time passes over attachment.”</p>

9. Sn 2:11

<p>342. <i>saṃvuto pātimokkhasmiṃ, indriyesu ca pañcasu. sati kāyagatāyatthu, nibbidābahulo bhava.</i></p>	<p>Be restrained in the Pātimokkha and in the five faculties, Be mindful of the body, full of disgust for existence.</p>
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10. Th 6; 636; 1038; 1234

<p>6. <i>“yo sītavanaṃ upagā bhikkhu, eko santusito samāhitatto. vijitāvī apetalomahaṃso, rakkhaṃ kāyagatāsatiṃ dhitimā”ti.</i></p>	<p>“The bhikkhu who has reached the cool woods, alone, contented, self-composed. Is victorious, free from excitement, guarding mindfulness of the body, resolute.</p>
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<p>636. <i>“yesañca susamāradhā, niccaṃ kāyagatā sati.</i> <i>akiccaṃ te na sevanti, kicce sātaccakārino.</i></p> <p><i>satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.</i></p>	<p>But for whoever has properly undertaken constant mindfulness of the body, They do not practise what shouldn't be done, they are one who continuously do what should be done.</p> <p>With mindfulness, with awareness, they come to the meaning of the taints.</p>
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Th 636 (KN 8:243)

<p>1038. <i>“abbhatītasahāyassa, atītagatasatthuno.</i> <i>natthi etādisaṃ mittam, yathā kāyagatā sati.</i></p>	<p>For one whose friends have passed away, for one whose Teacher has gone away, There is no friend quite like mindfulness of the body.</p>
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Th 1038 (KN 8:260)

<p>1234. <i>“asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.</i> <i>sati kāyagatā tyatthu, nibbidābahulo bhava.</i></p>	<p>Develop a mind of the unpleasant, unified, properly composed. Be mindful of the body, full of disgust for existence.</p>
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Th 1234 (KN 8:264)